

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

### PSYCHOGRAPHY, MR. EGLINTON, AND THE SOCIETY FOR PSYCHICAL RESEARCH.

The tide of correspondence on Mrs. Sidgwick's paper flows on. Case after case is given which the theories advanced do not cover. Indeed, Mrs. Sidgwick herself, greatly daring, gave in her paper more than one case which no theory of conjuring will explain. She has, however, no hesitation in propounding such an explanation, though disavowed by conjurers, who, one may think, know more about the matter than the writer does. It is well, no doubt, that such cases should be accumulated; that reiterated records of evidence, that differs little from that already familiar to us, should be printed, even though the question, "Are they correctly described?" be repeated in each case as a last resource to avoid conviction. It might, indeed, be well to take advantage of this attack to gather together the best evidence that has grown since my *Psychography* was published. If Mr. C. C. Massey's "Possibilities of Mal-observation in Relation to Evidence for the Phenomena of Spiritualism," Mr. Cholmondely Pennell's *Bringing it to Book*, and any small tractates on the same subject could be combined with a clear and crisp record of cases that have recently occurred in the presence of Mr. Eglinton, I believe that a valuable book would be compiled, especially if attention were concentrated on the simple fact that writing has been abnormally done, without attempt to theorize as to the method or the identity of the communicating spirit.

If this be too ambitious a project, "LIGHT" might print in the compact form of a supplement such a mass of evidence as space could be found for, so as to focus attention on the weight and precision of testimony to this proven fact. Then would come a time in the opinion of all but a very few persons—who, are, perhaps, constitutionally incapable of accepting such a fact on any evidence whatever—when the question proposed, "Are the facts correctly recorded?" would serve only to raise a smile. That seems to me the best reply, the only reply that is worth making on our part. We may protest, we have protested against what we regard as illogical and unfair treatment. But there is a little danger that we may have "something too much of this." What are the facts of the case? Mrs. Sidgwick has expressed her own personal preference for an explanation of these phenomena which is in the teeth of some of the evidence which she impartially adduces, which is wholly inadequate, in the opinion of the vast majority of unprejudiced

readers and observers, to explain the great and growing mass of evidence, and which Spiritualists reject as reasonable, probable, or fairly deducible from published evidence. That is all. We think the criticism of Mrs. Sidgwick one-sided, and so far unfair; the unfairness, not of a consciously unfair mind that desires, as some have done, to suppress a dreaded and detested thing—that I am far from alleging—but of a mind that has in it a strong antecedent prejudice against the probability of these psychical facts, and cannot accept that truth on evidence that is conclusive to an ordinary mind. No doubt the mind is not aware of its own tendency, if I may so say without offence. When it is the fashion to dispose of evidence which cannot otherwise be successfully eliminated by the suggestion that any amount of such evidence only serves to show how the best observers may be deceived, I shall not greatly err if I in my turn suggest that Mrs. Sidgwick may be unconsciously beset by antecedent prejudice which renders her treatment of these subjects by way of explanation and hypothesis eminently unsatisfactory to us Spiritualists.

While I regret and deplore, therefore, the way in which Mrs. Sidgwick has dealt with Psychography, I am not able to regard the pronouncement with any serious alarm. I confidently anticipate the time, not far distant, when our profounder knowledge will regard it with amused astonishment. Though it is the opinion of a prominent person among the leaders of the Society for Psychical Research, it is not in any way official, not, said Mr. Myers, "to be accepted as an authoritative exposition of the views of the Society, but quite the contrary." If his views are "correctly described," no one is committed to anything except the writer, who has a perfect right to express her own views, even at a length which engrosses practically all the space of one issue of the *Journal*. The only mischief to be feared is that the views should be suspected of being those really entertained, though not openly avowed, by the leaders of the Society, and that the body of its members should so be committed to a position which Spiritualists could not consistently occupy.\* This fear Mr. Myers described as "entirely in the air." In another sense, it is "in the air," for it has long been mooted, and some more impetuous Spiritualists have been impatiently urging retreat from a false position for a long time past. This unfortunate utterance may, therefore, have the effect of forcing on a crisis, and causing a schism in the Society which would, not improbably, split it to the core. That would be, most will agree with me in thinking, deplorable, for it would leave in the Society those only who would approach the investigation of psychical phenomena from a point of view similar to Mrs. Sidgwick's.

Mr. Eglinton, I see, is looking after himself; and I need not, therefore, repeat what I ventured to say by way of protest at the close of Mr. C. C. Massey's paper. I had an opportunity, quite recently, of personally trying Mr. Eglinton's powers as a medium, with a wholly satisfactory result. I had not before gone to prove for myself the reality of these phenomena through his mediumship. My knowledge of them is wide, and my faith needs no refreshing. But a number of

\*See a passage much to the point in Mr. Massey's recent address, "LIGHT," p. 318, col. 1, line 4, *et seq.*

Spiritualists met at dinner at Mr. H. Wedgwood's (31, Queen Anne-street, W.) and Mr. Eglinton's being of the party suggested to our host that we might try an experiment. He requested me to undertake the direction. I accordingly picked up from the table a card, on which I requested M. Aksakoff to write a number under fifty, Mr. A. P. Sinnett one under twenty-five, and Mr. C. C. Massey one under eight. I then asked Mr. Wedgwood to go to his library and take any small book and bring it to me without looking at its title. He did so, and I placed the card within it. From this time this book was never out of my sight. A slate was then initialled and examined by myself and two others, and found to be perfectly clean. On this I placed the book, containing the card. I had previously written opposite to the first number, *page*; opposite to the second, *line*; opposite to the third, *word*; but without reading the figures. It will be seen, therefore, that only each respective writer of the figures knew his own figure, that no one in the room knew more of them, and that the title of the book was unknown to all.

The book placed on the initialled surface of the slate was pressed by Mr. Eglinton against the under surface of the table. Mr. C. C. Massey sat on his right, next to him Mr. F. W. Percival, then Mr. Morell Theobald, and finally myself. Some time elapsed, and nothing came. Other people were in the room, and Mr. Eglinton seemed distracted and nervous from the conversation. Mr. Massey (who is a "bad sitter") was changed for Mr. C——, who occupied his place, and whose mediumistic powers might be expected to aid. Mr. Theobald also changed places with me. I was, however, so placed as to keep the slate under "continuous observation." Once the weight caused Mr. Eglinton to drop it. I picked it up and replaced it. The slate was withdrawn on two or three occasions, and on each of these I and others re-examined it before resuming the experiment. Finally came a time when all at the table were powerfully influenced, as though nerve-force were being given off by us all. I heard no sound of writing, but I had no doubt that the message had been given. It was so. I withdrew the slate and found on it, "The word is 'faster.'" I took the book, which turned out to be Darwin's *Movements and Habits of Climbing Plants*. I referred to the 33rd page, 7th line, 5th word, according to the numbers written by Messrs. Aksakoff, Sinnett, and Massey on the card, and found that the required word had been correctly given. What opening is there for conjuring here? What opening was there for it in the recorded experiment of Messrs. G. A. Smith and J. Murray Templeton (*Journal*, p. 299, *seq.*) when chance directed the choice of a book to a volume of Hungarian poems, the required word being written out with a slight error—*bunhoseded* instead of *bunhodesed*? Does anyone seriously suppose that Mr. Eglinton could have committed to memory the exact position of every word in every book on his bookshelves, containing some 200 books or more? Or that he could write out at haphazard any given word in an unknown tongue, such as Hungarian? The suggestion is not serious or sane.

I had not the advantage of hearing Mr. Myers' speech at the last Society for Psychical Research meeting, or I should have claimed indulgence for a personal explanation, which I take this opportunity of making. Mr. Myers is reported as saying in effect that he had over and over again appealed ineffectually to me to place at his disposal my own personal record. That remark may be so read as to imply that I have unreasonably refused to furnish Mr. Myers and the Society for Psychical Research generally with evidence which he is good enough to regard "as of the very highest value." I should regret if that were accepted as true. I have, as a matter of fact, felt myself unable to put into the

hands of Mr. Myers or any person my own private notes and records, for the very sufficient reason, which I have repeatedly stated to him, that they contain matter so private, in many cases so intimately personal to myself and my close friends, in other cases involving names of living persons whom I have no right to drag into publicity, at least till they quit this state of being, that I am absolutely precluded from complying with any such request. Moreover, I am doing my best to deal with these records myself by way of publication. I venture to think that I can do what is right and proper in this way better than anyone else could. I propose, at any rate, to keep that work in my own hands. And in this determination I am confirmed by consideration of the methods, as shown, for example, in the paper now under notice, by which such facts are dealt with. They are methods, I say, without meaning offence, which do not commend themselves to my approval so as to induce me, even if it were matter of my own choice, to lend them any sanction or assistance.

### THE SPIRIT WITHIN.

Fair are the flowers and the children, but their subtle suggestion is fairer;  
Rare is the rose-burst of dawn, but the secret that clasps it is rarer;  
Sweet the exultance of song, but the strain that precedes it is sweeter;  
And never a poem was writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing;  
Never a river that flows, but a majesty sceptres the flowing;  
Never a Shakespeare that soared, but a stronger than he did enfold him;  
Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvas that throbs, the painter is hinted and hidden;  
Into the statue that breathes, the soul of the sculptor is bidden;  
Under the joy that is felt, lie the infinite issues of feeling;  
Crowning the glory revealed, is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolled is greater;  
Vast the create and beheld, but vaster the inward creator;  
Back of the sound broods the silence; back of the gifts stands the giving;  
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;  
The heart of the wood is warm, but warmer the heart of the wooing;  
And up from the pits where these shiver, and up from the heights where those shine,  
Twin voices and shadows swim starward, and the essence of life is Divine.

RICHARD REALF.

PURE Spiritualism and Primitive Christianity are so near of kin that they may well be regarded as one and the same. The former taught a religion of humanity, of brotherly love, and the uplifting of the spiritual nature of man. It taught the religion of the Golden Rule, and the practice of the largest charity in dealing with all sinful, undeveloped souls. Spiritualism emphasises these same teachings, in the broader and better light of a far more enlightened age.—J. J. OWEN.

HEAVEN is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to the summit round by round.

I count this thing to be grandly true,  
That a noble deed is a step toward God,  
Lifting the soul from the common sod  
To a purer air and a broader view.

We rise by the things that are under our feet,  
By what we have mastered of good and gain  
By the pride disposed and passion slain  
And the vanquished ills that we hourly meet.

PROFESSOR LYMAN, of Yale College, is stated to have said, recently, "Spiritualism cannot be ignored. Narrow-minded and prejudiced people may laugh at and pooh-pooh it, but if they will look at the matter fairly and candidly, they will find in it much that is worthy of calm consideration."

# ON THE SOLUTION OF THE PROBLEM : MEDIUMISTIC PHENOMENA OR CONJURING TRICKS? \*

By M. HERMANN.†

Translated by "V" (slightly abridged).

(Concluded from p. 326.)

But the direct report which in the beginning of this year was made public, is more interesting and valuable than any of these hypotheses, and as in Germany the facts can scarcely be generally known, I will give the whole account *in extenso*, especially as it throws a peculiar light on Spiritualistic views. The following account is taken from the *Boston Herald* of February 2nd in this year.‡

## EXPOSURE OF A WRITING MEDIUM.

*The celebrated Dr. Slade comes to grief in Weston, W. Va., writes upon slates, which lie upon his knees under the table, and moves tables and chairs with his toes.*

According to all appearance, it is only a question of time and opportunity that every so-called Spiritualistic medium should be exposed as a swindler and impostor. This has at least been the case with regard to the celebrated writing medium, Henry Slade.

The account goes on to describe how he gave séances, at which many of the spectators thought the proceedings very suspicious.

How the exposure came about is described as follows in the *Weston World* :—

"Slade's room was next that of the Hon. A. A. Lewis, the floor of which was two or three inches lower than that of Slade; and the door between the two had a considerable crevice at the bottom."

Through this crevice spies were able to see what took place, and were repayed for their trouble by seeing the way in which Slade's wonderful manifestations were accomplished. "He possesses a wonderfully pliable foot, and while the attention of the company was directed to the surface of the table he pushed his foot between the legs of a chair and raised the table in the air, or pushed it two or three feet in different directions. He was able likewise to raise a slate with his toes and bring it within sight of the observers at the table, or to throw it under the table from his lap. *It was observed* how he laid the slate upon his knee while he apparently awaited the coming of the 'spirits,' and how, with his own hand, he wrote the communications supposed to come from the deceased, and (the account sounds very extraordinary) how at the same time he kept on talking about all kinds of things, evidently to divert attention from what he was doing. One after another of Slade's visitors entered Mr. Lewis's room and convinced themselves through the crack under the door of the whole swindle of the celebrated and invisible world. Sunday afternoon was spent in this employment, which was continued up to Monday evening, when sufficient material for proof was collected to justify the committal of the guests under the accusation of obtaining money under false pretences. Everything was kept secret. Only the initiated knew of the discovery and exposure. . . . The day following tickets were issued gratis for a representation by Dr. Slade of 'direct spirit writing' in the Justice Hall. The announcement drew a great concourse of people, which seemed to spur on the 'doctor' to produce his best performances, and his fluency of speech increased fifty per cent."

\* From the June number of the *Sphinx*.

† Herr M. Hermann, of Berlin, is universally recognised as the most celebrated prestidigitateur in Germany, and is looked upon by the united German Press as being the most proper person to pronounce a judgment on the question now before us. Herr Dr. Paul Lindau expresses the same opinion in his article in the weekly paper, *Das neue Berlin*, entitled, "A Spiritualistic Séance," and the conjurers themselves acknowledge Herr Hermann to be their master. He is celebrated not only for his performances of conjuring, but for his clever invention of many astonishing "tricks," and he rests his pretensions upon a scientific basis, having formerly studied for the medical profession. He must not be confounded with Herr C. Hermann, of Vienna, who has likewise an European celebrity as a conjurer, and who professed his willingness in the *Allgemeine Zeitung* of May 4th, 1886, to hold a trial séance with Mr. W. Eglinton.—ED. *Sphinx*.

‡ Much abridged, as the whole would make the article too long for insertion in "LIGHT."—TR.

After the performance was over, Mr. E. S. Barrett, a Spiritualist, came forward and explained how Slade's imposture had been detected, and characterised him as the greatest swindler of the century. The *Weston World* describes the scene which followed. Slade, thinking he was going to receive an ovation, was confounded at the accusation brought against him, amidst the almost unanimous applause of the audience, and appeared "more out of countenance than any of his visitors had ever been."

Mr. Barrett was followed by several others who had seen Slade's performances through the crack in the door. Slade was requested to speak. He said, however, that he had nothing to say, as everyone was against him, only that if his accusers had been deceived, he had been equally so, that is, if the deceit spoken of had been done by him, it had been without his consciousness.

Slade and his business manager, Simmons, were both taken into custody and released on bail to appear at the following March sessions. The *Religio-Philosophical Journal* of January 23rd, in order to bring before the public both sides of the question, published a letter from Mr. Barrett, giving the most minute details of Slade's visit to Weston and the exposure, followed by statements of witnesses, who confirmed Mr. Barrett's account.

Mr. J. Simmons, Slade's business manager, gives his version of the case. He says: "I do not doubt that these gentlemen saw what they assert they did; but I am convinced at the same time that Slade is as innocent of what he is accused of as you (the editor) yourself would have been under similar circumstances. But I know that my explanation would have no weight in a court of justice. I myself saw a hand, which I could have sworn to be that of Slade if it had been possible for his hand to be in that position. While one of his hands lay upon the table and the other held the slate under the corner of the table, a third hand appeared with a clothes brush (which a moment previously had brushed against me from the knee upwards) in the middle of the opposite edge of the table, which was forty-two inches long."

Mr. Barrett says with respect to Slade's business manager: "After the exposure Mr. Simmons denied nothing; on the contrary, he said he was convinced we had all seen that which we declared we had seen, but that it was the work of spirits, who had materialised the foot as well as the hand by which the marvellous phenomena were performed. Mr. Simmons would have made an excellent advocate—only he went off to Europe with Dr. Slade to obtain fresh witnesses of the last great mediumistic gift among the German *savants*."

It would be superfluous for me to add anything to this account. I will only remark that the observations I made nine years ago are thus justified by eye-witnesses. As far as I know, nothing was advanced against these facts on the side of the Spiritualists, unless a letter published in the *Banner of Light* (13th March, 1886), by a Mr. J. S. Proctor, may be looked upon as an answer. This gentleman says that it is a dishonourable action to spy through cracks of doors, and narrates that Slade was staying for four months in his house without his noticing the slightest suspicious circumstance. As to the first point, he does not seem to know that the inquirer after truth, indeed every *savant* or experimenter, is obliged sometimes to depart from the usual course in order to accomplish his aim, and that results are not in the least affected by the unusual methods employed to attain them; as to the second point, the fact that he had been able to observe Slade for years would not affect the authenticity of the facts above described. It does not follow that because a person is not deceived in one instance it is impossible he can be deceived in another.

It is proved by the foregoing account that one of the most celebrated mediums did not disdain to commit fraud, a medium in whose presence the most extraordinary

phenomena have undoubtedly occurred, which are not to be produced by any means known to us. This conduct on the part of professional mediums is psychologically quite capable of explanation, and is confirmed a hundred times over by the facts themselves.

On this account it is absolutely necessary that science should call in the aid of conjurers for the examination of mediumistic phenomena, the latter being alone competent to decide between what is genuine and what is not. On these grounds, in order to put the inquirer on his guard, I have pointed out above in what manner slate-writing may be mechanically performed. I shall later on take the opportunity of explaining other tricks, not because I thereby think to disprove Spiritualism, but in order to give hints for successful and unanswerable experiments. I hope soon to have the opportunity of experimenting with the well-known English medium, Eglington, and shall then be able to publish the result of my observations. If, as many accounts say, writing is produced with this medium in sealed and securely-fastened slates, without contact on his part, and if, further, tables are raised from the ground at a distance from his person, or chairs move in another room, the existence of a hitherto unrecognised force must be considered proved beyond doubt.

Who that knows that the forces of nature are far from being exhausted, and that her secrets are still in great measure unknown, can assert that such a force does not exist, or that supersensual facts are beyond the bounds of possibility?

[In Hamburg, a juggler, Schradieck by name, has taken it upon himself to imitate, as he claims, Dr. Slade's slate-writing, which he ignorantly asserts can be done by sleight-of-hand. Dr. du Prel, author of "A Problem for Conjurers," became involved in a correspondence with him. Much to that gentleman's surprise, and without his permission, he, Schradieck, had the letters published, in consequence of which there has arisen quite a discussion in German papers, who are awaiting with impatience the issue. It is useless to say that the juggler will ultimately be compelled to withdraw discomfited. In regard to the matter a German paper says: "Why does not Herr Schradieck, if he can as he claims, accurately imitate Dr. S., obtain the same confidence from the public that was given Dr. S., and which he still enjoys?" The following letter also throws further light upon the point.]

(To the Editor of the "Sphinx.")

Berlin, Friedrichstrasse, 67.

May 19th, 1886.

\* SIR,—Together with your esteemed favour of yesterday I received the lithographed copy of the article by Dr. du Prel, which follows mine. I confess it was not my intention to publish the result of my journey to Hamburg—for one reason, because I did not wish in any way to injure Herr Schradieck, and for another because I considered what I saw at Schradieck's séances as so trivial that it was scarcely worth while mentioning them. Your remarks, however, oblige me to communicate the following facts to you.

In consequence of the numerous advertisements of Messrs. Schradieck and Willmann in the journals and pamphlets, as well as in a letter to me, I determined to see the thing for myself, as I was very much interested in the matter, and, therefore, went on purpose to Hamburg, full of hope, to be present at a séance. *But how disappointed did I return home!* What I saw were the veriest trifles, bearing not the slightest resemblance to the experiments witnessed here in Slade's presence eight years before. Certainly writing likewise appears with Herr Schradieck upon a slate held under the table, but neither hand nor slate are visible during the manifestation. Under such ridiculous conditions writing is done under the table without any difficulty, the slates reversed, &c. Anyone present at such a séance can see how it is done at once. I gave Herr Willmann a full account of the result of my séance there, and he agreed with me in my opinion. He will not, however, confess in writing that he himself has laid such a snare—*nous verrons*.

To Mr. Eglington's letter from St. Petersburg I have to reply that the coming autumn will suit me better for the test séance than the present time, which is the dead season with us. In conclusion, I have only to remark that you are at liberty to publish this letter, and I remain yours faithfully,

M. HERMANN.

\* Sehr geehrter, Herr Doctor!

## M. AKSAKOFF'S REPLY TO DR. VON HARTMANN.

TRANSLATED FROM "PSYCHISCHE STUDIEN." (June and July.)  
(Continued from page 327.)

Now to give our readers some notion of these recognised transcendental photographs, Plate VI. shows some of Mumler's pictures, and the necessary attestations are added. First is a letter from Mr. Bronson Murray,\* which was published in the *Banner of Light*, of 25th January, 1873:—

"TO THE EDITOR.

"SIR,—In the latter part of last September, Mrs. W. B. Mumler, of 170, West Springfield-street, in your city (Boston), being one day in a trance condition while treating one of her patients, suddenly paused, and remarked to me that if my photograph should be taken by Mr. Mumler, on the plate along with me might appear the form of a very anxious lady, holding in her hand a bouquet of flowers in the shape of an anchor, and who was desirous of impressing her husband with the fact of her existence; that she had sought in vain for a channel of communication with him, but hoped now to succeed through me. Mrs. Mumler added: 'On the plate, visible only by help of a magnifying glass, will appear the letters R. Bonner.' I asked if it was Robert Bonner, but got no reply.

"While preparing to sit for my picture, I was entranced for the first time in my life, and resisted Mr. Mumler's attempts to put me in position. He could not get me to sit upright and to use the iron head rest. I was, therefore, taken in the state which he will describe to you, and the female form, with the anchor and letters composed of flowers, appeared as promised, but I knew no one named Bonner who would be the one wanted." (Plate VI., Fig. 1.) "On returning to the city, I mentioned the above facts to several. A lady told me that she had lately met by chance a Mr. Bonner, of Georgia, and desired to show him the picture. Two weeks later I was at her house by invitation, and there came in a gentleman—Mr. Robert Bonner—who said that the picture was that of his wife; that he had seen it in the possession of the lady, and that the likeness was completely hit off. No one here disputes the perfect resemblance to a photograph which Mr. Bonner had taken of her two years before her death. But that is not all.' (See Plate VI., Fig. 3. Unluckily the likeness does not come out so strikingly upon the light impression as on the original photograph.) "When he first saw this photograph of mine, Mr. Bonner wrote a letter with questions to his deceased wife, and after securing it from being opened, sent it by post to Dr. Flint in this city† (New York). Next day the letter was returned unopened with an answer of seven pages. In it Mrs. Bonner gave her name, 'Ella,' and said she had sought and obtained permission to appear on my plate. She also said that Mr. Bonner's brothers, William and Hamilton, were with her, and his old friend, the rough but good Sam Craig, that she would shortly write, through Dr. Flint, a letter to their little son, Hammie, of whom she said that Mr. Bonner should take good care of him; she also begged him to go to the spirit-artist at Boston; she would go with him and appear with him on the plate, holding in one hand a garland of flowers, another garland on her head, and pointing upwards with one hand. I read this in her letter, and Mr. Bonner added: 'I am going to Boston to-morrow, and when I get there I shall give no one a hint of my name.' Four days later, Mr. Bonner called on me at my house. He had been to Boston, had mentioned his name to no one, and yet had obtained the promised photograph with his wife upon it, just as had been undertaken." (See Plate VI., Fig. 2. The garland in the hand of the form is scarcely to be discerned on the light impression.)

"Any inquirer can see these photographs at Mr. Mumler's, at Boston, or by applying to me at New York. . . . Mr. Bonner says that he is personally known far and wide in Georgia and Alabama.

"Everyone who knows me is aware that in making this statement public I have nothing to gain or to seek; to its accuracy I pledge myself. . . . 238, West 52nd Street, New York City, 7th January, 1873.—BRONSON MURRAY."

Photograph 4, on the same Plate VI., represents Mr. Moses A. Dow, editor of a well-known journal in America, the *Waverley Magazine*. The following historical account of the form at the side is from a letter to "M.A. (Oxon.)," in London:—

"Boston, Mass., U.S.,

"September 28th, 1874.

"To 'M.A. (Oxon.)'

"DEAR SIR,—Your note of the 17th inst. reached me this morning, and I will try to give you an outline of my experience

\* A well-known New York Spiritualist, who does not belong to the class of believers in all phenomena purporting to be mediumistic; his name appeared on several committees which opposed the fraudulent practices of mediums.

† To make this intelligible to the reader, I must mention that Flint and also Mansfield, were mediums to whom were sent sealed letters, addressed to deceased persons, and who, the letters being unopened, received communications by mediumistic writing from the addressed persons, and then forwarded these answers to those who had written the letters.

‡ [The photograph is reproduced in *Human Nature*, 1874 (p. 473), from which the letter is copied.—Tr.]



in spirit-photography. I employ in my publishing office of the *Waverley Magazine* some fifteen young ladies—some setting types, some laying paper on the presses, some laying the paper on the folding machines, and some are employed in mailing papers, and others in reading and preparing MSS. for the compositors. Among the latter class was a girl who came to my office in 1861, and remained with me till 1870, when she was suddenly taken sick and died, aged about 27 years. The latter years of her stay in my office developed her into a very intellectual, amiable, and beautiful lady. Her long continuance with me, and her unselfish interest in my welfare, created in my mind a deep interest in her, and that interest was reciprocated and several times expressed by her. I enclose her picture, showing how she looked only two weeks before she died. I will not dwell on her death and the grief I felt at her loss to me. Just seven days after she died I happened to be in the presence of a medium, and the controlling spirit (an Indian girl) says:—‘You have got a beautiful lady to see you, and she has roses in her hand, and they are for you, as she loved you the best of any one, because you was so good to her.’ I was surprised, for I did not suppose that an earthly affection could ever be expressed by our friends after they had left the body, though spirits might rap tables, &c. Well, for a month’s tour I went to Saratoga, about 150 miles from Boston, and while there met Dr. Heale,\* the renowned medium. I had a séance with him (a perfect stranger), and he placed a common school slate under the table, which he held with his right hand, while the left one rested on the table in contact with my own. Immediately the pencil was heard to write, and on taking it out the words, ‘*I am always with you,*’ and signed with her true name, was written on it. I left Saratoga and came home to Boston, and, as I was advised in Saratoga, I called on Mrs. Mary M. Hardy,† the most popular trance medium in Boston, and she (my friend) instantly came to me, and told me she had given me positive demonstration in Saratoga, through Dr. Heale, on a slate. She said she was ever present with me to guide and guard me, as she loved me the best of any one that she knew in her earth-life. . . . At a subsequent sitting she voluntarily said that she was going to give me a spirit-picture. . . . I did not continue the subject of the picture, yet supposed it would be done by the brush of some one in the town. I had sittings with Mrs. Hardy every week for three months, saying nothing about the picture; at the end of that time I asked her if she was going to give me her spirit-picture, when she replied that she was ready to do so. I asked her how it would be taken. ‘By photography,’ said she. ‘Will the same artist take it who took your earth picture?’ ‘No; it must be done by a medium-artist.’ ‘When will you have it taken?’ ‘I will tell you when you call next week.’ At the end of another week I was at Mrs. Hardy’s. After she was under control, my friend said, ‘I am ready. I met the spirit of Rufus Choate (an eminent lawyer, who died in Boston several years before), and asked him where I could get my picture taken for a friend. He told me to go to William H. Mumler, 170, W. Springfield-street; and I went to see how they did it, and got so near the instrument that I was taken on the plate partially, and so they rubbed it off, as they did not know who it was. Now you go down there and make an engagement for us to call for a picture a week from to-day, at one o’clock; and I want you to come here at twelve (my usual hour), so we can have a talk before we go.’ I left her, and walked down to Mr. Mumler’s house, and no one was there but Mrs. H. Mumler. I told her I had called to get a spirit-picture. She asked me when I would call, and I told her ‘A week from to-day, at one o’clock,’ ‘What more?’ ‘I don’t care about giving you my real name; but you may say Mr. Johnson.’ She said they asked all strangers to pay in advance, which was five dollars. I paid it, and returned to my office. A week from that day I again called at Mrs. Hardy’s according to promise, and she was soon in a trance; and my friend was present, and immediately said, ‘How do you do, Mr. Johnson?’ and smiled; and continued: ‘Mr. Dow, I did not know that you were ashamed of your name before.’ I told her I thought I should see my picture, but I did not feel sure of seeing hers. ‘Oh, you sceptic!’ said she. After a few moments of lively conversation as we used to have in her earth-life, she said: ‘What dress do you wish me to show in my picture?’ I said, ‘I should like to have her wear her light striped muslin dress, as it would be different from other spirit-pictures.’ ‘I will try,’ said she. I bade her good-bye, and walked down to Mr. Mumler’s, and arrived there about a quarter to one, and he said as no one was waiting I could sit right down. I took a seat in a common chair, and he put me in a position to suit himself (or the spirit, I might say, for I have no doubt that she influenced him) and placed his camera from me about seven feet. He put in a plate and pointed where he wished me to fix my gaze. I sat, perhaps, two or three minutes, when he took the plate to another room. When he came back with it he said he had got nothing. He put in

another, and I sat about the same length of time, and he returned and said there was an impression of something, but nothing distinct. I told him I had the promise of a picture, and he said he must keep trying, and sometimes he tried five or six times before he got a picture. He placed a third plate in, and I sat just five minutes by his watch, which he held in his hand, and his back towards me, and his hand resting on the camera. He took it out and went out of the room. After he had gone, Mrs. M., a medium, came into the room and seemed to be under some influence. I asked her if she saw any spirit, and she said she saw a beautiful young lady standing near me, and instantly was in a trance, and my first spirit friend said to me, ‘Now I shall give you my picture; the dress will not be positively striped, but the lights and shadows will imitate stripes. I shall stand by your side, with my head resting on your shoulder, and shall have a wreath of flowers on my head. I put in all the magnetism I possessed.’ Then Mr. Mumler came in with the plate and said he had got a picture. I looked at the negative, and saw evidence of there being my picture, and a lady’s face by the side of mine. Mr. Mumler said he would send me a proof of it the next day. I told him to send it to my box in the Post Office directed to Mr. Johnson. I did not get it till the third day. I was on my way home at night, and called at the Post Office and found an envelope for Mr. Johnson, and on opening it I found the proof. I took it home; and having a good microscope, I used it, which made it [the picture] look as large as life, and I saw a correct picture of my lost friend. [The thought was very exciting to my feelings.\*] I wrote a note to Mr. Mumler, and told him who I was [and that I considered (him?) commissioned by the angels to do this work], and that I was perfectly satisfied with the picture. . . . I consider it an honest and true picture, and she has often assured me that it was a truthful picture. The picture enclosed will enable you to see if there is a likeness.—Yours for the truth, Moses A. Dow.” (*Human Nature*, 1874, pp. 486-488.)†

The following is the letter from Mr. Dow to Mumler, above mentioned:—

“Boston, 20th January, 1871.

“DEAR MR. MUMLER,—On taking a letter to the Post Office last Saturday, I asked for and found a packet from you containing the proof of my negative. It is a perfectly satisfactory portrait of my friend. I enclose a picture of my friend, for which she sat about a week before she fell ill. She never saw more of it than the negative. She was just nine days ill. Last Thursday at twelve o’clock she told me through a medium that she would stand at my side, with her arm on my left shoulder, a flower in her hand. If you look at my left shoulder you will observe the weak impression of a hand with a flower; but a magnifying glass is wanted to perceive it completely. I think if you show these two pictures you can convince any sceptic. I will drop the name of Johnson, and give you my true name.—Yours, &c.,

“MOSES A. DOW.

“Editor of the *Waverley Magazine*.” (*The Medium*, 1872, No. 104.)

I have a copy of the photograph of Mabel Warren taken in her lifetime, which Dow sent to Mumler “for comparison of the two pictures.” The resemblance is quite as striking as in the case of Bonner’s.

In the *Banner of Light* of 18th March, 1871, is a long letter from Moses Dow, giving the history of this photograph in the most particular detail. We there learn that the name of the young lady in question was Mabel Warren, that she died in July, 1870, and that first in the beginning of the same year circumstances brought Mr. Dow into contact with some spirit-manifestations; he knew so little of them that he did not even understand what sort of a “picture” was meant, and when he went to Mumler he did not give his true name, believing, like many others, that he (Mumler) was an impostor.‡ The following is the description of the photograph in Mr. Dow’s own words:—

“The picture represents me sitting upright in a chair with

\* [Passages omitted in the German. As such expressions are not quite immaterial in estimating the character and disposition of a witness, I supply the omission in this case and the next, though in one or two others I have not done so.—Tr.]

† [I have, of course, faithfully copied this long account, as M. Aksakoff has included it in his proofs; and evidence recommended by him and by “M.A. (Oxon.)” must receive the most respectful examination. But I confess it seems to me that the circumstances given in so much detail do not add much force to the main facts of recognition and resemblance to the portrait taken during life.—Tr.]

‡ The collateral evidence in the case would, no doubt, be very satisfactory, if it could be assumed that there was no collusion between Mrs. Hardy and the Mumlers. But this, of course, is just what the critic must reasonably decline to assume. In the face of some silly abuse and misrepresentation of me in American Spiritualist papers on a recent occasion of similar criticism, I suppose it is useless to point out to them again that to decline to assume a fact is not to assume the contrary fact. But more dispassionate readers may appreciate the circumstance that Mr. Dow had been for three months receiving communications, as he believed, from his friend through Mrs. Hardy, and cannot but entertain the possibility that he had parted with a photograph of Mabel Warren to this lady. Nothing would have been more natural; and the evidence should have excluded this suggestion.—Tr.]

\* [M. Aksakoff corrects this name to *Slade*, in both cases in which it is mentioned in this letter. He is probably right, but I must give the name as I find it in *Human Nature*, from which M. Aksakoff himself takes the account.—Tr.]

[Misprinted *Harley* in *Human Nature*. As the proof seems not to have been corrected, there is little doubt that ‘Heale’ is also a mistake for ‘Slade.’—Tr.]

‡ [Misprinted ‘am.’—Tr.]

crossed legs. My hands lay clasped together on my lap. Mabel stands partly behind my right shoulder in a close-fitting white dress. Her hair is combed back, and her head is encircled with a wreath of white lilies. Her head is bent, her cheek resting on my right temple, off which my hair is always brushed. Her right hand reaches over my right arm and clasps my hand. Her left hand is visible on my left shoulder; between the thumb and forefinger is held a moss rose.\* Her head partly conceals my forehead, proving that my picture was not taken upon a previously prepared plate."

The examples I have given of Mumler's transcendental photographs will suffice to give an idea of the general type of the phenomena produced through his mediumship. I possess a set of about thirty of them, which confirm the already quoted remarks of Mr. Sellers, the correspondent of the *British Journal of Photography*. I will also add, as an essential point for our further inquiries, that in general part of the pictorial apparition is made up of a sort of raiment, as is seen on the photographs of Mrs. Bonner and Mabel Warren; for ornament, flowers are very frequent, and on a photograph of Mrs. Conant, the celebrated medium of the *Banner of Light*, is seen only three hands, with the halves of the fully formed arms coming down from above towards the head of the medium, and strowing it with flowers, which fall on head and shoulders; a quantity of flowers and leaves are hovering in the air. One of the hands has also a sleeve (as is seen on Professor Wagner's photograph), only it is narrow and thick, and white like the hand itself.

(To be continued.)

### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### The Evidence for Psychography and its Latest Critic.

To the Editor of "LIGHT."

SIR,—I think M. Aksakoff renders a timely service in pointing out the neglect of important particulars, apparent in Mrs. Sidgwick's recent remarks upon evidence for psychography with Mr. Eglinton. I am myself, in a communication which will probably appear in the next number of the Society's *Journal*, noticing another instance of the same thing. Speaking of the time during which continuity of observation must be maintained, Mrs. Sidgwick remarks:—"At other times it may be comparatively short, but manifestly in no case can it be determined merely by reference to the time at which the writing seems to be done." This is, however, one case of frequent occurrence—I have adduced seven or eight instances from the very evidence Mrs. Sidgwick had right before her as she wrote—in which the time can be so determined with the most absolute certainty. This is where a new question, unsuggested by the medium, is written or verbally put, *immediately*, or within a very few minutes (the *longest* interval in the cases I referred to was "three to five minutes") before a relevant answer is obtained upon the slate. I presume that Mrs. Sidgwick was only thinking of the fact—which for this purpose may be admitted—that the apparent sound of writing is no proof of itself that the actual writing was then executed. The time of the writing can, however, be fixed by reference to the time of the sound (in those cases), because when the sound ceases the slate is withdrawn for examination, and if there has been no appreciable interval between the putting of the question and the sound as of writing, the determination by reference to this circumstance is exact. Even when two or three minutes have elapsed, it still *limits* the time available for the actual writing, and therefore the time during which observation has to be maintained.

Evidence of this character is abundant, a considerable proportion of the reports including it. Thus, we find it in Mr. Mitchiner's letter in last week's "LIGHT." "I inquired, 'Can you read my thoughts, and produce on the slate a Spanish proverb now in my mind?' The sound of writing came directly," and a relevant answer in thirty-three words was thereupon discovered. It is rather trying to find such facts ignored, and a proposition at complete variance with them put forward as 'manifestly' true, by a critic reputed to be eminently careful, and who undoubtedly is so usually.

C. C. M.

July 17th.

\* These details are unfortunately not to be seen on the light impression.

#### The Crisis now Arrived at.

To the Editor of "LIGHT."

SIR,—We are much indebted to Mrs. Sidgwick for calling forth the crushing reply of "C. C. M."—the more crushing because it is so quiet and sedate. But for the Psychical Society to insert in its *Journal* such a flimsy paper as a contribution towards the solution of the question is to offer an insult to our understandings and to connive at their own disgrace. One cannot understand Mr. Myers on this occasion. He did not endorse Mrs. Sidgwick's philosophy, but neither did he find fault with it. He has been engaged with the Eglinton problem the last eleven years, for he attended his séances so long ago as 1875, and yet he is still undecided, and cannot tell us whether he is an impostor or a true man.

Professor Sidgwick, in his first address as President, declared it to be "a public scandal" that the question was not determined positively and finally for all sane minds whether what is called Spiritualism was a fact or a delusion. That scandal, so far as the Society is concerned, not only remains, but is intensified. Four years of incessant labours—absurdly circuitous and misdirected as they were—have not enabled the Society to deliver its verdict. At the end of four years we have Mrs. Sidgwick's paper! The philosophy of it can only be sound if man is born—sans eyes, sans ears, sans sense, sans everything—a being incapable of observation, and wholly unfit to give evidence on any matter. But it was not thus that those eminent men of science—De Morgan and Challis—estimated human capabilities. They did not stand in mortal terror of what physical science might say, for they were themselves in the first rank of science. They had no *arrière pensée*; they had no obstinate predetermination not to admit evidence, however overwhelming it might be, but they honestly weighed it and had the courage to deliver their unflinching testimony. What a contrast to the miserable conduct we have witnessed since! What an unfavourable contrast does the Psychical Society present to its predecessor "The London Dialectical"! We may surely now give up all hope of any better result for the future. With Mrs. Sidgwick's paper we have surely reached the Nadir.

Mr. Myers asserts that nothing that Mr. Stainton Moses and Dr. Wyld, both members of the Council, "had ever said had been refused due consideration." Their views, however, though duly considered, were uniformly rejected. They have had not an atom of weight in the councils of the Society. Their names serve only as a blind, to make the unwary think that the Society is impartial and unprejudiced.

Mr. Myers complains that his appeals for evidence have been so meagrely responded to. The only wonder is that he got any response at all. Mr. Stainton Moses knew better than to listen to his appeal. Why send evidence to those who had made such an unfair use of the evidence already at their disposal—to men who had no fairness, no candour, and no courage?

The best thing the Society can now do is to dissolve itself, and no longer carry on this elaborate foolery.

G. D. HAUGHTON.

[Mr. Haughton's letter is typical of many communications we have received from various correspondents during the last twelve months, but which, in deference to our desire that the discussion should be confined to temperate channels, the writers have, in most cases, withdrawn. But the Society for Psychical Research have in more than one direction placed themselves in a false position, and when their attention has been drawn to the fact, have allowed judgment to go by default. Indeed, the secret history of "Psychical Research" in England will, when written, prove a very instructive and suggestive narrative. Moreover, we regret to say that, (and we say it with a full sense of the gravity of our words) as far as free and full discussion of these matters is concerned, their policy has been an obstructionist one, even to refusing the representative of "LIGHT" admission to those meetings at which Spiritualism has been specially under consideration. In these circumstances, therefore, it rests with the Society for Psychical Research itself to decide whether the friction which now unfortunately exists shall be intensified, or whether a *modus vivendi* between themselves and the Spiritualistic body shall be established. No official disavowal of Mrs. Sidgwick's views as being representative of the Society has, however, yet been made. That is assuredly the first step.—ED.]

#### Mrs. Sidgwick and Psychography.

To the Editor of "LIGHT."

SIR,—In my letter of last week occurred the following passage: 'Slate-writing (Mrs. Sidgwick notwithstanding) has about as much to do with conjuring as with vaccination, and this any person of ordinary intelligence and capacity, possessing an open,

mind and a sincere desire to know the truth, is capable of verifying for himself."

This sentence, although containing nothing but what is provably true, is, nevertheless, capable of being made to convey a meaning very far from the intention or desire of the writer. While I hold it to be certainly true that satisfactory evidence of the mystical origin of the phenomena may ultimately be secured by every persevering seeker, I am aware how various are the degrees of perseverance required from different individuals. I should much regret, therefore, were Mrs. Sidgwick to imply from this sentence that because she had arrived at an adverse conclusion, I inferred that the lady was wanting either in intelligence, capacity, or sincerity of desire to discover the truth. Such an inference would be foreign to my nature and adverse to my convictions.

Spiritualists complain, not of the adverse conclusion, which in her case may be, and doubtless is, superficially warranted from her experience, but they do justly and energetically protest against the assumption on her part of a positive conclusion from negative evidence proclaimed in the teeth of unshaken positive affirmative testimony, and reflecting on the character of an honourable man. If this be not dogmatism—in what does dogmatism consist?

Were it in my power I should deem it my duty to put on record every ascertained physical principle involved in the production of the phenomena for the guidance of inquirers. But the laws that govern it are as yet unwritten. The phenomena is as fitful and uncertain in its recurrence as the English climate. So many exceptions have cropped up to rules noted down for direction as to render them practically valueless. Although rare, it sometimes occurs that men of positive minds, if not antagonistic, obtain good evidence at a first sitting. On the contrary, minds favourably disposed and even anxious for evidence have for a lengthened period proved fatal to the production of the phenomena.

The following are a few platitudes that have suggested themselves to my mind when searching for the causes of this strange effect. I give them for what they are worth:—

1. The phenomena occurs in the presence of Mr. Eglinton, but it is not producible at his will, and but partially and incidentally subject to his control.
2. The phenomena can only be produced through the organisation of the medium when some unknown and not understood conditions are supplied by the sitters.
3. This unconscious force supplied by the sitters is both mental and physical, and is embodied in their animal magnetism.
4. In the successful assimilation of the magnetism of the sitters, and the ease or difficulty of its manipulation by the unseen operators, depends the measure of success in the production of the phenomena.
5. Atmospheric conditions affect all occult experiments, but the alphabet of this element of disturbance has yet to be determined.
6. The exhaustion of the medium, plus the exhaustion of the sitters, is in proportion to the quantity and quality of the phenomena produced.
7. Adverse, or cross magnetism, may render an unproductive seance highly wearisome and fatiguing to the sitters without apparently affecting the medium, and *vice versa*.

I cannot help thinking that before discussing the phenomena of psychography, it should first be witnessed. If we can roughly hit upon the conditions requisite to secure its production, let us comply with those conditions. Let us have the fact first. Then if the necessary conditions requisite for its production should turn out after investigation to be fatal to the value of the fact there need be no difficulty in exposing the fallacy. But for anyone to conclude because they have not seen slate-writing that all others who have witnessed it and who testify to its mystical origin are either deceivers or deceived, is neither scientific, reasonable, nor just.

J. H. MITCHNER, F.R.A.S.

Croydon, July 19th, 1886.

N.B.—If, as I believe, the desire of Mrs. Sidgwick is to discover and follow truth wherever it may lead, I would gladly, with the consent of Mr. Eglinton, arrange six sances for slate-writing, in the hope that under my conditions as to the selection of a third sitter, the reality of the fact might be established to the satisfaction of her mind.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C.:—*Animal Magnetism* (Wm. Gregory); *Miracles and Modern Spiritualism* (A. R. Wallace); *Researches in Spiritualism* (W. Crookes); *From Matter to Spirit* (De Morgan); *The Debateable Land* (Dale Owen); *Footfalls on the Boundary of Another World* (Dale Owen); *Planchette* (Epes Sargent); *Proof Palpable of Immortality*; *The Scientific Basis of Spiritualism* (Epes Sargent); *Report of the Dialectical Society*; *Zöllner's Transcendental Physics* (Translated by C. C. Massey, 2nd Ed.); *Psychography* ("M.A., Oxon."); *Spirit Identity* ("M.A., Oxon."); *Higher Aspects of Spiritualism* ("M.A., Oxon."); *Judge Edmonds, Letters and Tracts*; *Primitive Christianity and Spiritualism* (Crowell); *New Basis of Belief in Immortality* (Farmer); *Hints for the Evidences of Spiritualism* (M.P.); *Theosophy and the Higher Life* (Dr. G. Wyld); *Mechanism of Man*, 2 vols. (Mr. Serjeant Cox); *Startling Facts in Modern Spiritualism* (N. Wolfe); *Arcana of Spiritualism* (Tuttle); *Spirit Teachings* ("M.A., Oxon."); *The Use of Spiritualism* (S. C. Hall); *Spiritualism at Home* (Morell Theobald); *Pioneers of the Spiritual Reformation* (Howitt Watts).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

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## Light :

SATURDAY, JULY 24TH, 1886.

### IMPERFECT CLAIRVOYANCE, THOUGHT- TRANSFERENCE, OR WHAT?

The following fact, occurring at a psychographic séance with Mr. Eglinton this morning, may be of interest to those psychical researchers whose investigations have got beyond the detective stage. For such alone I communicate it, and shall therefore be at no trouble to demonstrate that there was no fraud in the matter.

The sitters were our Swedish guests, Dr. and Mrs. Von Bergen, myself, and the medium. The former had written a question on the under surface of the slate held by Mr. Eglinton under the table. Neither Mr. Eglinton nor I knew what the question was. We sat for a long time, and as the power seemed to be deficient, it was agreed that instead of an answer, we would only ask that the first or last word of the question should be written. Shortly before the writing came, Mr. Eglinton said he was impressed that the last word was "before." Dr. Von Bergen (who was next him) shook his head, and a few minutes later we heard the writing, and on its cessation, and the three taps, the slate was removed from its position by Dr. Von Bergen. The word "what" was found at the extremity of the upper surface remote from Mr. Eglinton, and written from him. Before the slate was turned over to examine the question, Mr. Eglinton said he thought he knew what it was, and wrote down the following on a piece of paper:—

"What did I do yesterday, or ein day before?"

The question in fact was: "What book did I read yesterday evening just before going to bed?"

I noticed that it was written in a clear handwriting, the word "evening"—evidently shortened into "ein"(one) in Mr. Eglinton's mind—having its natural length on the slate, and I believe—but for this I have to depend on an imperfect recollection, as I did not at the time appreciate the importance of a close examination—the word "before," supposed by Mr. Eglinton to be the last word, *began* the line ending "going to bed." If this were so, it seems that a clairvoyant vision, if similar to normal vision, could not overlook the following words. At any rate, this remark applies even more evidently to the omission of the word "book" between "what" and "did I." If "what" and "did I" were *seen* (clairvoyantly), "book" must almost necessarily have been seen also, and the medium would have got the question tolerably correctly. The hypothesis of thought-transference from Dr. Von Bergen's mind is made rather difficult by the statement of that gentleman that his mind did not dwell at all on the question after he had written it, he being occupied in observation, and joining slightly in the conversation which went on. The question had been communicated to

Mrs. Von Bergen in Swedish (a fact of which, when mentioned, Mr. Eglinton complained, as destroying the test, on the supposition that he knew that language, which was not the case), but neither was her mind at all upon it during the sitting. It is further observable that the writing, for which we had long to wait, followed upon the impression in the medium's mind of what one of the words was.

I think we shall get important help from mediums towards the solution of some problems when we cease to be exclusively intent on mere evidence that the phenomena are genuine. We must, of course, not lose sight of that, but some of us at least ought to be able to pass beyond that stage now, simply ignoring those who are still hung up in it.

C. C. M.

July 20th.

### A SEANCE WITH MRS. MELLON.

I had some rather interesting experiences at a séance for materialisation with Mrs. Mellon on Tuesday, July 13th. The séance was given by Mrs. Mellon for a charitable purpose, and took place in one of the Newcastle Spiritual Evidence Society's Rooms. The Society has only lately taken possession of these rooms, and I am quite certain that there is no theatrical machinery of any kind there. A curtain hung across a corner of the room, composed of solid wail, served to conceal the medium, and the front circle of sitters sat across the corner, a few feet off. I sat right against the curtain at one side, one of my arms being almost behind it. I am quite convinced that it was a physical impossibility for Mrs. Mellon to receive the assistance of any accomplice still in the flesh. The front circle consisted of about eight sitters, all more or less previously acquainted with the subject, and behind a dozen or more other people, only a few of whom I am acquainted with. I will not describe the whole of the proceedings, but only such parts as seem to me to carry any weight as evidence. The forms of "Cissy," a small child, and "Geordie," a full sized man with a beard, both appeared at different times and went through various movements; "Cissy" took some money placed on a chair on which I was leaning, and carried it round behind the curtain and placed it on a tray at the other end. She placed her hand on mine, and it was unquestionably the hand of quite a small child, and not Mrs. Mellon's, in any normal condition. The light was not good enough to render observations with the eyes very trustworthy, but "Cissy" was certainly not Mrs. Mellon, but I will not discuss what she may have been. Mrs. Mellon came to the opening of the curtain, and most unquestionably there were two "somethings" there; the one looked like Mrs. Mellon, and the other looked like a heap of animated white drapery about the size of a small child.

"George" appeared very large with an unusual amount of drapery, and he certainly possessed a beard and was considerably taller and bigger in every way than Mrs. Mellon. He shook hands with me, catching hold of my right hand with both of his hands and shaking it with uncomfortable violence. He put the drapery over my hand and let me feel it; it felt very peculiar. I have been trying to think of something that it felt like, but cannot remember anything quite like it; it was more like rubbing a sort of "oily froth" on my hand than anything I can think of, my hand feeling as though it was still covered with it for some time after it disappeared; but this part of the affair can be of little value except to myself. The main point is that "George's" hands were as totally different to "Cissy's" as hands could be, "George's" being big, firm, strong, masculine hands, while "Cissy's" was a small child's hand. Mrs. Mellon either possesses the faculty of altering the size of her hands to that degree, or else some other hands were formed for the occasion, both of which alternatives are rather beyond the limits of normal humanity.

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CROWDED out and too late, but will appear next week:—  
C. Blackburn, "V." and others.



## THE NEW ILLUMINATION.

A Paper read before the Hermetic Society, July 15th, 1886, by  
EDWARD MAITLAND.

### I.

#### The Revival of Mysticism.

The present revival of Mysticism—a fact patent to all, whether able or not to discern its significance—has already found recognition from competent observers, as “one of the most remarkable notes of our era.” For me this estimate errs only by its inadequacy; my study of the event—a study both particular and comparative—having led me to regard it as alike the most remarkable and most important of all the notes of our era—many and striking as these are—whether for its power to interpret the past or to influence the future. I propose in this paper to summarise the principal grounds of this conclusion, and to show that—viewed in the light of a comprehensive survey of the world’s religious history—the revival in process, so far from being accidental, pathological, retrogressive, or in any sense disorderly, is entitled to be regarded as an event at once logical, normal, and indispensable; appertaining to a series so long established and regular in its periodicity as to be susceptible of prediction; and accomplishing a step of supreme value in the evolution of the race. This is the step which consists in the attainment, on a scale far surpassing any hitherto reached, of that which to mystical apprehension constitutes the crowning qualification of humanity, namely, the perfectionment of its spiritual consciousness.

For to speak of mysticism is to speak of the spiritual consciousness; the consciousness, that is, whereby are morality, religion, and the knowledge of Divine things, and without which these are not nor can be. It is the possession of this consciousness that constitutes the mystic. Its products constitute mysticism. And the expression, “Revival of Mysticism” implies the restoration or recovery at once of this faculty and of the knowledges attainable through it. The terms restoration, recovery, and revival are not, however, to be taken as implying that the faculty and its products have ever been extinct. The world is never wholly without mystics and mysticism. What is meant is that, after a period of ebb and withdrawal, such as to reduce the manifestation of them to a minimum, there has come a period of flood and promotion, such as to raise their manifestation towards a maximum. And this, it is considered, is occurring in our day in such kind and measure, and with so much of recognition, as to make and mark a new era; the phenomena which denote the event in question being, for their extraordinary multiplicity and significance, as well also as for the period and conditions generally of their manifestation, held to indicate the occurrence of what, from time immemorial, has been called, in the East, an Avâtara, and, in the West, a Messianic Advent, an Angelic Message, or a Divine Illumination. Having for its function the close of an old dispensation and the introduction of a new one, such an event accomplishes a new and higher stage in the spiritual evolution of the races among whom it occurs, and, through them, in that of the human race at large.

It may be objected that evolution, while admitting, to a certain extent, of survivals, knows nothing of revivals, save by return, through degradation, to an earlier, and, therefore, an inferior, stage of development. But there are two considerations either of which is fatal to this objection. One is the obvious possibility that our planet has already, in a remote past, witnessed the completion of many a series of evolutionary periods, and the disappearance of the subjects thereof, these having passed on to higher conditions of being after reaching a maturity involving the possession of faculties which the existing races have still to attain. The other consideration is the certainty that the earlier stages even of the evolutionary process of which the existing races are the latest products, exhibited instances of human excellence equalling, if not surpassing, any belonging to more recent times. In either case faculties and knowledges in respect of which we are still in arrear, may well have been possessed in the past, our acquisition of which, though no less due to evolution, will constitute, nevertheless, a revival without involving retrogression or degradation. The idea here involved is that the level generally of the race is rising by gradual evolution to a level previously reached—also by evolution—by individuals only.

### II.

#### The “Modus” of Illumination.

The relation between mysticism and illumination is in this

wise. Both refer to the spiritual consciousness. But whereas mysticism denotes the products—mental and emotional—of this faculty, illumination denotes its enhancement, and the consequent intensification and multiplication of its products.

Illumination, then, does not confer faculty; but evokes it where latent and enhances it where already operative. Nor is its influence restricted to the sphere of religion. It serves also to quicken in other departments of activity those who, while little sensitive on the religious side, are, nevertheless, in some mode or degree, spiritually vitalised in that they recognise, and aspire towards the realisation of, the ideal whether in art, science, morals, or politics.

A conception of the *modus* of illumination may be gathered from the analogous phenomenon of magnetism. Individuals differ in respect of spiritual sensibility as do various metals in respect of magnetic sensibility. The approach of a material loadstone to a number of metallic particles, reveals—by the response it evokes from them—those which are, and those which are not, magnetic, the latter remaining inert. Similarly the approach of the Divine loadstone, the spirit, reveals the difference between men, in respect of their spiritual sensibility. The spirit knows its own and is known of them. And the human atoms respond or remain inert accordingly. Some respond who, until then, were unaware of their susceptibility to its influence. For susceptibility is a matter of interior condition, of which only when the test is applied does the subject become aware. In these the faculty was present, but latent until thus evoked.

This Divine loadstone and the human atoms are respectively, the “oversoul” or informing spirit, incarnate and unincarnate, of humanity, and the individuated members, embodied and disembodied, of humanity. And illumination is due to such approximation to each other of these two constituents of humanity as brings them into conscious mutual, harmonious relation, the effects of which are dependent upon individual conditions. That the relationship and its effects are not constant, but vary between the extremes of full spiritual vision and total obscurity, is because man, while still subject to materiality, is unable to maintain the due balance between his two natures, the inner and the outer, or the higher and the lower, and is therefore incapable of constancy in his spiritual perceptions and affections.

### III.

#### Cyclical Illuminations.

It is obvious that, once granted the existence of a spiritual plane, or zone, of being, and the possession by man of a faculty competent for the cognition of it, the recurrence of spiritual phenomena becomes as much a matter of course as that of physical phenomena. The periodicity also of such recurrence must no less be determined by laws which, equally with those of the physical world, are capable of definition.

It is not, however, with the laws which govern their periodicity that our present concern lies, but with the fact of their existence and with their nature and significance. Observers of the course of the world’s spiritual development, as exhibited in history and myth, have seen reason to regard the period occupied in the process, in respect of any particular system, as constituting a great cycle which, while as a whole it represents the continuous ascent of an inclined plane, is composed of several minor cycles which constitute distinct steps like those of a ladder. These subordinate cycles, it is computed, are ten in number, each of them having a duration of about 600 years, and being ushered in by an Avâtara or Messianic Advent, the first half of such period being in consequence one of illumination, and the last half one of obscurity.

Such, for the Hindûs, are the ten Avâtars, or incarnations, of Vishnû—the “second person,” or aspect, of their Divine Triad—each of which events denotes the accomplishment of a new stage or degree in the development of the spiritual consciousness of the East, as exhibited in a further unfoldment and recognition of the Gnosis, or system of thought, which, for the Oriental mind, best explains the nature of existence and supplies a rule of life in accordance therewith. This is the system of thought to which the Vedic, Brahman, and Buddhist schools equally belong, and of which they constitute various aspects or dispensations. Interiorly they are one and the same, the form, vehicle, or presentation only differs; their essential part being mystical and spiritual. This is to say, they deal primarily and really, not with persons or events which are physical and historical, but with principles, processes, and states which are interior and spiritual, and relate to the perfectionment of the individual, be

he whom he may, and whenever or wherever subsisting. For their subject is the human Ego and its perfectionment.

Similarly with the religious consciousness of the West, and the system of thought which finds its latest expression in Christianity. In regard to this also the process of unfoldment and recognition appears to be capable of division into ten cycles, each having a period of about six centuries, and being introduced by an event corresponding to a Hindû Avâtara, and, indeed, called by some mystics "Avâtars of the Lord." Of these two great evolutionary cycles, that of the East has generally been regarded as the elder, and as having accomplished certain of its stages at the time of the commencement of the Western series. Some question has, however, recently arisen on this point. But so far as they have run together they have been synchronous in respect of their constituent cycles. It is only in Biblical and other prehistoric myths and legends that traces of the initial cycles are to be found. The later and completing cycles fall within the range of history. Owing to the allegorical character of all ancient Scriptures, it is mainly by means of the historical cycles that the prehistorical are to be discerned. But the light to be derived from the mystical interpretation of the Scriptures concerned, constitutes an addition of no small value to that afforded by history and myth. It is a noteworthy circumstance that the same method of interpretation which discloses to us what of historical meaning there is in the Bible, compels us to recognise in the purpose of the Bible—as also in religion itself—a complete independence of history as the term is ordinarily understood.

The idea which, for the mystic, or student of Divine things, interprets these cycles is that of a correspondence and unity of method subsisting between man and the world without him, in virtue of which the course of the human soul—like that of the day and the year—has its regularly recurring seasons of rise and fall, heat and cold, light and darkness. But with the difference befitting their respective planes. For, whereas in the world physical, such periods repeat themselves with mechanical identity, and return, like circles, to themselves; in the world psychic they are progressive, making, instead of circles, a spiral, each round of which—though, perchance, at some point dipping below the level of its predecessor—yet, in virtue of experiences undergone and impressions retained, raises the consciousness of the race to a level previously unattained by it, the very intervals of cataclysm, catastrophe, and apparent retrogression, ministering to this end.

Illumination and Obscuration: These are the two terms by which mystics are wont to describe the alternations of perception to which, during its sojourn in a material environment, the human spirit is liable; and this alike as regards the individual and the collective, whether as a race, a people, or a Church; since, whatever the sphere of its activity, its behaviour is one and the same. There is no rest from change until it has found full manifestation for its potentialities by realisation of its proper divinity. Then comes its Sabbath.

#### IV.

##### Propositions Involved.

The thesis under exposition comprises these seven propositions.

1. That from a certain remote period there has been in course of development among the Western races of our planet a certain faculty, and in course of unfoldment a certain system of thought which only through that faculty can be cognised and verified,—the faculty being that whereby is the knowledge of Divine things, namely, the spiritual consciousness, or intuition; and the system of thought being the essential truth concerning the nature of existence, the knowledge of which is necessary to enable man to turn his own existence—which is himself—to the utmost possible account.

2. That the process of this dual evolution is divisible into ten cycles, each covering a period of about six centuries, and constituting an advance upon its predecessor in respect both of the doctrine disclosed and of its extension and establishment in the world.

3. That the doctrine in question was originally in the world in its entirety, having been discerned, formulated, and maintained by mystics, whose capacity of perception was, equally with that of other men, the result of natural evolution, but who were the advanced, or mature, men of their time.

4. That both for its own preservation from profanation and loss, and for the security of its possessors from the enmity of the rudimentary majority, the doctrine was reserved from general cognition and communicated only to those who were competent

to receive it, being therefore expressed by symbols to which initiates alone had the key; the period for its full disclosure being that of the tenth and completing cycle of the series.

5. That the function of the evolution in question is the elaboration of the human Ego, individual and collective, and the edification thereby of that which mystically is called the Church of Christ, this term denoting the whole congregation of the redeemed whether militant on earth or triumphant in heaven.

6. That the tenth and concluding cycle of the Western series has now actually commenced, and the illumination introducing it is in progress, as proved by the fulfilment by the present epoch of all the conditions requisite for such an event.

7. That judged by its present achievements, the new cycle bids fair to realise the high anticipations formed of it, by carrying the consciousness of the race to a level far transcending any yet obtained by it.

#### V.

##### Previous Illuminations.

In order fairly to comprehend the present epoch it is necessary to have some knowledge of the corresponding epochs of the past. This being the tenth, its predecessors are nine in number. And inasmuch as each cycle occupies a period of some six centuries, we have to remount the stream of history for some six millenniums, to reach the initial cycle, and therefore to fall back upon Biblical and other pre-historic sources for our information. In fact, the whole of the first seven cycles fall within the period treated by Scripture; and only the last three, together with some of the intermediate ones—which belong equally to Biblical and historical times—come under the category of history properly so-called. Nevertheless, owing to the recent developments in Bible hermeneutics, it is possible to render a fair account even of the remotest and least known of these events.

It is in the precincts of Eden that we must seek for the earliest of the events with which we have to deal. Applying to the parable of man's creation the mystical method of interpretation, and remembering always that the subject of religion is necessarily the human soul, and the object of religion is necessarily the redemption of man from material limitations, it becomes easy to recognise as one of the meanings intended the history of an event such as that contemplated in our hypothesis.

This event is an illumination succeeded by an obscuration. In mystical symbology the soul is called the woman of man's system; the advent of the spiritual consciousness is her manifestation; and the loss of that consciousness is her declension or "fall." This last implies a lapse into materiality from a previous higher level of spirituality. In this aspect the parable is an eternal verity, applying to every soul born into the world. This is the universal aspect of the parable.

It is with the particular aspect that we are now concerned. In this the soul, or Eve, means the Church, and the reference supposed is to the first implantation, in the Western world, of the system of doctrine and practice of which Christianity represents the latest expression. Having had its rise in a period of illumination, this system, or Church, owing to the inability of its later members to maintain the high spiritual altitude of its founders, fell into obscurity—as every Church has done since—and from being a prophetic and intuitional communion, became a sacerdotal and idolatrous one. This is denoted by Adam and Eve—who, as the masculine and feminine modes of the mind, represent the intellect and intuition—being driven from Paradise, or the place of a pure doctrine and life, and begetting Cain, the tiller of the ground, or lower nature, who, as the type of the priest, slays Abel the type of the prophet, whose offering—the "lamb" of a pure heart—is preferred to the offering, merely material and sensible, of the other. While thus, from the beginning, materialism is represented as the foe and destroyer of the intuition of things spiritual, from the beginning also the intuition is represented as the final conqueror of materialism, and redeemer of the race. For the seed of the woman in whom she, as the soul, crushes the head of the serpent of matter, is no other than the man who attains to full intuition, and, so, perfects his spiritual consciousness.

Following the same method of interpretation—that called the Hermetic and Kabalistic—we have no difficulty in identifying the six following cyclical events under their respective presentations in the Bible. The epochs represented respectively by Enoch, Noah, Abraham, Joshua, Ezra, and Christ, are each of them readily interpretable as implying cyclical revivals and

enhancements of the spiritual consciousness, by means of special illuminations. And they are either separated from each other by a term of 600 years, or occur in the course of periods divisible into such lengths. It is not, however, necessary to restrict the cycles themselves to this or to any definite term; since they may very well overlap each other without affecting their duration as a whole. And owing to the peculiarity of mystical usage in respect to numbers, it is from historical rather than Biblical chronology that the duration of the cycles is ascertainable; while the fact that they have been found susceptible of exact prediction indicates their periodicity as controlled by some law capable of definition.

The expression "Enoch the seventh from Adam" does not necessarily imply either chronological or genealogical succession; but rather a series of stages corresponding to the seven days of the creative week, the last of which, the translation of Enoch, corresponds to the Sabbath, in that it denotes the attainment of perfection and rest. The condition implied is one of full illumination, not necessarily restricted to an individual, but characterising, in all probability, an epoch, and occurring at the close of the first and beginning of the second cycle, and being in its turn succeeded by a period of obscurity.

The illumination of the third cycle, that represented by Noah, possesses a special interest for us by reason of the closeness of the parallel between it and that of our own time. For, mystically interpreted, the parable represents the earth, to its loftiest places—the established orthodoxies and recognised intellect of the age—as overspread by wickedness, offspring of the prevailing materialism, through which the idea of morality and religion had well-nigh disappeared. And the flood which submerges the earth, rising above its highest places, sweeping away the unbelief and wickedness, and bearing the faithful few unharmed on its bosom to the summit of the mount of regeneration and illumination,—is a flood of intuition such as that which is now welling up among ourselves, ere long to overwhelm the prevailing materialism and instate the soul in her rightful eminence, as the Ark—a type of the soul—on Sinai.

The illumination or "call" of Abraham needs no elucidation. And concerning the next and fifth cycle, it will be sufficient to remark that in their mystical sense the Exodus under Moses and the entry into the Promised Land under Joshua, represent the flight of the awakened soul—individual or collective—from the bondage of materiality and sense—typified by Egypt and its taskmasters—and its final attainment of full illumination and release.

This, the fifth era of the spiritual evolution of the Church of the West, was, according to some computations, contemporaneous with that of Krishna in the East. Concerning the next and sixth cycle we have more assurance, as it brings us within measurable distance of historical data. To it belongs the illumination which—represented by Ezra—followed hard on the obscurity which had provoked the denunciations and stimulated the aspirations of the Hebrew prophets. This was the period also of Gautama Buddha in the East, and, in the further West, of Pythagoras. And it is a notable circumstance for our argument that the faculty ascribed to each of these two grand types of *illuminati*—that of psychic recollection of their previous existences—is, to all appearance, the same as that through which Ezra claims to have recovered the long-lost knowledge of the Law, when he says of himself in relation to this achievement,—"The Spirit strengthened my memory."\* This is especially noteworthy in view of the fact that one of the most conspicuous features of the present epoch is the re-assertion of the doctrine, partly upon the strength of actual, personal experience, which such a phenomenon involves. This is the doctrine—once universal—of the persistence and transmigration of the soul, and of its ability, while still in the body, to recover and communicate of the knowledges acquired by it in the remote past. Herein is now found the solution of the problem of the intuition. Hitherto, being conceived of as representing knowledge acquired independently of experience, the intuition has been a stumbling-block to modern science, and repudiated of the schools. But now that it is recognised as representing experience—the experience of the soul—that science has but to recognise the reality of the soul in order to comprehend the intuition.

## VI.

### Previous Illuminations.

(Continued.)

As Enoch, as a type of Christ, was the "Seventh from Adam"

in the initial cycle of the series, so Christ himself was the "Seventh from Adam" on the whole series. For the product of the next and seventh illumination was a complete exemplar of the perfected soul, or Man Regenerate, the production of whom is the crowning triumph of religious science. So far as an individual specimen was concerned, humanity culminated in "Christ Jesus," the great work of man's spiritual creation was accomplished, and its Sabbath attained. The "Mystery of Godliness" was disclosed, and the Divine "wisdom was justified of her children." But only an elect few could comprehend the essential lesson implied. For the race, and even for the Church generally, redemption continued to be regarded as dependent upon persons and events, extraneous and physical, instead of upon principles and processes, mystical and spiritual. Hence, it still remained to be understood that, in order to be efficacious for salvation, that which had been Divinely written concerning the Christ on the objective plane, must be transferred to the subjective plane and substantiated in the individual, by being interiorly enacted by him. This was the secret of the Gnosis, a secret which even the immediate disciples of the typical Man Regenerate could not receive;—the "Hermetic Mystery," that man contains within himself the seed of his own regeneration, which must be effected in himself, and by no extraneous process or person can be accomplished. As he himself had declared, "Ye must be born again, as I myself am said to have been born, of a pure soul and spirit, such as are variously termed Water and the Spirit, Virgin Maria and Holy Ghost."

The first great step towards the recognition of this only real, because mystical, Christianity by the Church was accomplished by the illumination of which the writings of the so-called Dionysius the Areopagite, were the product. It was in the sixth century that they first found promulgation, and they at once took up a position in the Church, and exercised an influence second only to that of the Bible. They represented the formulation of Christian doctrine in accordance with the Gnosis, and as the details of the method of their origination, as given by the writer himself, fully show, were the immediate product of Divine illumination. During the whole of this cycle, the eighth, which extended from the sixth to the thirteenth century, they continued more and more to permeate the Church, their presentation of Christianity as a mystical system being accepted by both the Eastern and Western communions.

This illumination, however, was not confined to Christendom. It transformed Arabia; and while, on the lower plane of its manifestation in that region it gave birth to Mahomedanism—the masses brought under its influence being incapable of aught higher or purer—on the higher plane it carried mystical religion, under the name of Sufism, to an altitude rarely equalled and never surpassed, the influence of which upon Christianity was destined to bear the most precious fruit. For, next to the writings of the so-called Dionysius Areopagiticus, the chief factor in the great Hermetic renaissance, which constituted the illumination of the next and ninth cycle, was the mysticism of Arabia, which, under the fostering care of the Khalifs, had resulted meanwhile in the enthusiastic appropriation and assimilation by the Arabians of all Hermetic science. Being mystical, Sufism was of course regarded as a heresy by the formalist party, as has been the case with Christian mysticism. The intuitionist is always heretic for the formalist.

The most conspicuous outcome for Christendom of the illumination which ushered in this ninth cycle—the illumination and cycle immediately preceding our own—was the formulation of the system of philosophy to which the name scholastic has been given. The order represented by this name comprised in its ranks an assemblage, perhaps the most remarkable the world has seen, of men distinguished at once for genius, learning, and piety. Foremost among them were Buonaventura, called the Seraphic Doctor, Thomas Aquinas, called the Angelic Doctor, Albertus Magnus, esteemed for his mastery over nature a formidable magician, and a host of others who were recognised as pillars at once of faith and of science,—this term including occult as well as physical science. For in their hands alchemy and other occult arts and sciences, as well as mystical philosophy attained a development almost unexampled.

Neither exclusively ecclesiastical nor exclusively Christian, the renaissance of the previous cycle had been shared, not only by the Arabians but also by the Jews, whose chief representatives were, for the latter, the commentator Maimonides, and for the former, Averroes and Avicenna. The chief aim of the work of these two was the reconciliation of religion and

\* II. Esdras (Apoc.) xiv. 40.

science, by means of a combination of the systems represented by Plato and Aristotle. With Maimonides in particular, the plan was to demonstrate the compatibility of reason and revelation by the exhibition of an esoteric and philosophical meaning in Scripture. This also was the aim of the scholastics, headed by Albertus and Aquinas. And, what is noteworthy for our purpose, so fully did Aquinas recognise the divinity of the inspiration of Dionysius, that he incorporated so large a portion of his writings in his own great work, the *Summa Theologiae*, as to give Corderius, the editor of Dionysius, occasion to describe the *Summa* as little else than a hive stored with honey gathered by Dionysius. The mere list of his citations occupies four folio pages of small type.

All these writings were eminently Hermetic alike in their character and in their origin. For they were produced under illumination, and drawn from interior sources. And they were recognised by the Church, and their writers canonised, no exception being taken to their admittedly Hermetic character, the Church thus identifying the esoteric doctrine as orthodox.

It was at this period, and under these influences that the Kabala, or traditional transcendental doctrine of the Hebrews, was committed to writing; while besides mystic theosophy occult science in all its branches—Alchemy, Astrology, Necromancy, Magic, and the rest—attained a development which for extent exceeded that reached in the hands of the Neoplatonists and Gnostics under the illumination of the preceding cycle. The details of the experiences of one of these events in the past reads like an account of the same experiences in the present.

The great monastic orders which then took their rise also belonged to the movement. They consisted of bodies of philosophers who accepted Christianity in its mystical and esoteric sense, either receiving the Gnosis directly by illumination, or adopting it through their recognition of its inherent divinity.

The illumination of this cycle was (as Dr. Ginsburg has stated) regarded in its own day as a Messianic advent, and had been predicted as such, and, as the Catholic writer, Görres, has expressed it,—“The movement of ascension, produced by the Christian spirit, then attained a height which it could not transcend, and from which it was bound to decline.” (*La Mystique Divine*, B. 1. viii. French Edition.) It is not, however, to be understood that the movement was favourably regarded by the Sacerdocy. Rather was it tolerated as being in the Church than approved as being of the Church. And how far removed from and inaccessible to the “Christian spirit” was the governing power of the Church is shown in the fact that the terrible persecutions of the Albigenses and the institution of the Inquisition took place while the illumination was at its height. So vast is the interval which may divide the two natures of man, the spiritual and interior, and the physical and exterior, whether in his individual or his collective capacity. The Church of that day seems, even more than is its wont, to have modelled itself after the character of David—itself probably intended as a type—who, while capable in one region of his nature of polarising inwardly to the loftiest reaches of mystical perception, was capable in another region of descending into the lowest and grossest abysses of materiality.

That the full success of the movement was reserved for a future era and another illumination was—humanly speaking—due to the paralysing influence, for the Arabians, of the Koran; for the Jews, of the Synagogue; and for the Christians, of the Sacerdocy,—an influence by which, as is always the case with an established orthodoxy, not only expression, but thought itself, was first restrained and then extinguished, and with them well-nigh the race of thinkers and seers. For the world-old Cain-and-Abel conflict of priest and prophet, which is never really composed, once more re-asserted itself in renewed force. The spirit was quenched, the intuition proscribed, the garden of perfection forsaken, the mount of illumination descended, the well of clear vision choked up. The voice of the prophets was silenced; the prophets themselves were suppressed, and—veritable régime of Cain—under the rule of the priests, human sacrifices, in the guise of persecution for conscience sake, made

Christendom one vast torture-house and shambles, the false gods to whom the victims were offered being sacerdotal authority and tradition. This is to say that a reign of materialism and idolatry—convertible terms—once more succeeded to the reign of the spirit. And it is in the depths of the obscurity thus initiated that the New Illumination has found us, and from which it is rescuing us.

## VII.

### The Obscuration.

For, there is a materialism in religion as well as in science, and it is the besetting sin of the priesthoods of both cults. It consists in making the outward and visible the all, and recognising and exalting the things of sense to the exclusion of those of spirit.

Such is Idolatry, which the priest of religion commits when he prefers the letter and the form to the spirit and the substance in respect of Divine things; and which the priest of science commits when he recognises the body to the exclusion of the soul, and panders to the promptings of the animal nature at the cost of the moral and spiritual. Thus, all materialism is idolatry; the error of which lies, not in the use, but in the abuse of symbols. And idolatry is superstition, which consists equally in believing, either above and in excess, or below and in defect, of evidence and reason. The world was never so idolatrous, and therefore never so superstitious as now, because never so materialistic. Its present exaltation of the symbol, matter, is a fetish worship than which none more fatuous has ever existed. And for the materialism now prevalent in the world, the materialism so long prevalent in the Church is responsible. The one is the inevitable sequence of the other. Had the Church not first fallen, the world had not fallen. For, save for the Church, the world had never risen.

It is an old and often repeated saying, that “the priest is the enemy of man.” That is, the priest as separated from and opposed to the prophet. For this implies sense as divorced from spirit. But the sense in which the priest is the enemy of man is not that ordinarily understood; nor is the priest in question a priest of religion merely; he is also priest of science. In either capacity he is the enemy of man; and he is this by reason of his antagonism—not merely as commonly regarded of the former, to the pleasures of life, but—to the two essential constituents of humanity, the head and the heart, or the intellect and the moral conscience. Thus, as priest of religion, repressing thought and insisting on a blind faith in things declared by him to be incomprehensible, he has well-nigh crushed out the intelligence of the race; and as priest of science he has well-nigh crushed out its moral conscience. This last he could not have done had he not done the other first. Thus have the two moieties of humanity, the masculine, or intellect, and the feminine, or intuition, been suppressed; and so humanity itself has well-nigh perished in all save the exterior form, so far as the race at large is concerned. This is the condition in which the New Illumination has found the world. Humanity, in every essential sense of the term, was *in extremis*, and only through some new and blessed Avâtâr could redemption at all come.

A crucial instance of the depth of the prevailing obscurity, intellectual, moral, and religious, is afforded by the practice of Vivisection. This latest and monstrous outcome of materialism is the typical sin of our age, as persecution for conscience sake was of the Middle Age. The torture-chamber of the vivisection—an institution with which Christendom has replaced the Inquisition—marks the lowest depth to which humanity has fallen, or can fall,—a depth lower than that indicated by the torture-chamber of the Inquisition, in that the pretext is not the soul but the body, and the victims are absolutely incapable of self-defence, so that to the grossest selfishness, cruelty and injustice is added the basest cowardice.

The plea advanced for the practice is itself a proof of the completeness of the collapse of the general intelligence and moral sense. That plea is the good of humanity, meaning by the term men and women. As if humanity could be benefited by that which is in itself subversive of humanity! and as if men and women constituted humanity, instead of their representing but humanity in the making! Whereas that of which the world stands in need is not men and women, but humanity; and of persons so destitute of humanity that, knowing what vivisection is and means, they would consent to accept for themselves benefits obtained by it,—of persons such as these the world would be the richer for the loss; humanity would gain by losing them as it gains by the extirpation of a brood of monsters.

Now, herein is the point of the instance. So low has the perception sunk of the idea of humanity that the physical part only is recognised as constituting man. Man has become for the world but a particular disposition of organs and limbs and other characteristics merely physical and wholly perishable, instead of that which he really is,—a manifestation in the in-



dividual and finite of all the principles, attributes, and qualities, at once human and divine, which appertain to the universal and infinite, and in their original absolute perfection constitute the nature of God.

It is the negation alike of head, heart, and soul, that is represented by vivisection ; that is, of the intelligence, the moral conscience, and the religious instinct. For it represents the belief that the universe is so perversely constituted that it is possible to get good by doing evil. This is to say, it represents the belief either that there is no informing Mind in the universe, or that its creator is a devil. And it involves the acceptance of benefits for self—the merely bodily self—regardless of the cost to others.

Now this complete repudiation of mind, soul, and spirit as constituting any part of man, and this acceptance of the physical and material as constituting the whole man, and the consequent practical repudiation of all the sentiments of humanity, accomplish, for the mystic, the long predicted revelation of that "Man of Sin"—an humanity deliberately self-made in the image of the Not-God—which was to mark the latter days of the dispensation. And before this image, so far from recognising its features, and rejecting it with abhorrence, the Church and world of Christendom—at the bidding of an avowedly atheistic science—have with one consent bowed their heads ; society at large accepting with eagerness the alleged gains of its unhallowed practices, and no single Church of all the Churches called Christian, as a Church, uttering protest ; while their members, clerical as well as lay, range themselves at will on one side or the other as if the existence of any Divine Principle were for them an open question, or as if they had not so much as heard there is a Divine Principle. Thus has a religion which represented humanity as demonstrating its divinity by the sacrifice of its own lower nature to its higher, and of itself for others, been renounced for a system wherein humanity demonstrates its demoniality by sacrificing its higher nature to its lower—the sentiments of the soul to the impulses of the body—and others to itself, reckless of their sufferings. "All for the body, and the soul well lost,"—such is the motto of the age in which the New Illumination has manifested itself. Now, a man is demonised when he says "What matter how others suffer, if I be benefited thereby?" And this is what the Society says that sanctions vivisection. And as Society does sanction vivisection, vivisection represents the demonisation of Society.

## VIII.

### The New Illumination.

The first form of the protest of the Spirit of Humanity against extinction has been the phenomenon—at once startling, grotesque, and incredible—which has now for several years sorely perplexed and irritated the world,—the portentous phenomenon known as Modern Spiritualism. Just when the science of the day had demonstrated to the satisfaction of its professors the non-being of God, the soul, immortality, and moral responsibility ; and when the world was on the point of accepting, and to a vast extent had accepted, its conclusions, and was fast subsiding into a blank, hopeless pessimism :—in this stupendous juncture there has come from far and wide on all sides, from persons reckoned by millions, a large proportion of whom are of high culture, intelligence, gravity, and station,—declarations positively affirming the receipt of experiences of such kind and number as to constitute for their recipients absolute demonstration of the reality and accessibility of a world at once spiritual and personal ; of the manifestation of life, intelligence, and force by entities devoid of material organism, and of the survival of death by the dead. And with these tokens of the soul's reality and persistence are conjoined others, no less convincing to their recipients, which exhibit man's character and condition in a future life as dependent upon the tendencies voluntarily encouraged by him in the present life,—thus demonstrating also his moral responsibility, to the utter discomfiture of the system in vogue. Such are the nature and results of modern "Spiritualism."

This, however, is not all. Spiritualism comprises but a single department of the experiences and knowledges disclosed by the New Illumination. For it represents but a single zone, and this an inferior one, of the world so newly re-opened to human cognition, a world which comprises many zones. The term for the comprehensive science of this world is Occultism, and it is to Occultism that we must look for explanation alike of the phenomena of Spiritualism and of the other and allied zones,—the order of entities disclosed by Spiritualism not suffi-

cing for this. Though constituting a science apart and by itself, Occultism is an indispensable adjunct both to physical and physiological science, and only by means of it are these completed. The revival of this science is a conspicuous feature of the present illumination as it was of previous illuminations and, like Spiritualism, has manifested itself rapidly and simultaneously in all parts of Christendom, and notably in the lands subject to our own race, the token being the multiplication of associations having for their express purpose the culture of knowledges which, being of the transcendental and substantial, are subversive of materialism. Such is the significance of the societies everywhere springing up, called Spiritualist, Theosophic, Psychic, Gnostic, Hermetic, and the like.

But the revelation of the regions open to the cognisance of the Spiritualist and Occultist does not exhaust the achievements of the New Illumination. Being extraneous to the individual, and constituting but a medium and an environment, those regions appertain rather to the objective than to the subjective, to the phenomenal than to the noumenal, even though the faculty to which they appeal be itself interior to the ordinary consciousness. And so far from the knowledge of them sufficing for all man's needs, intellectual, moral, and spiritual, it requires to be supplemented and complemented by the knowledge of a yet higher and more interior region, that which being the very source itself of light and life, alone interprets the whole. The true and ultimate object of man's quest is to be found, not in any region extraneous to himself, how sublime soever it be but in that "kingdom within," the kingdom of his own higher Selfhood, to reach which he must climb the ladder within himself,—the ladder whose steps are the constituent zones of his own system, having its lowest round planted in matter, and its topmost one in Divinity. Two extremes are these, which notwithstanding the stupendous interval which separates them, have between them no boundary line, and both of which are in man.

The experiences I am about to describe belong to the category of the mystical, rather than the Spiritualistic or Occult, and represent the entry into the world variously called exemplary and celestial, the world of pure thought, yet not the less personal and real because spiritual and ideal. Access to it is attained only when the perceptions, sensible and mental, of the interior man are at their zenith, all the consciousnesses of his system having polarised to their highest point,—that which lies within and beyond the ethereal or astral. The Biblical term for this elevation in man is the "Mount of the Lord," and for the kingdom on its summit, the "City of God." In Hermetic lore it is called the "Mount of Regeneration," and, also, of "Beatitude." To attain to it is to "see God" and the "Gods,"—or Divine Principles manifested as Persons ; to "know as we are known," and to enjoy the "communion of saints," and of those "just men made perfect" whose "warfare" with materiality "is accomplished," and who are therefore no longer "under the elements," or "beneath the altar," and subject to the vicissitudes of fate, but have surmounted the spheres material and intermediate,—the elemental and purgatorial ; and—wholly transmuted into and consolidated with spirit—have become indefectible members of Divinity itself, never again to descend into phenomenal bodies, but capable, nevertheless, of commingling with the pure souls of others, embodied or disembodied, and of serving to them as agents of Divine illumination. To receive instruction thus and thence is to be entitled to appropriate the Scripture terms "God spake," "the Lord said," and "taught of the Spirit." Nor is the voice that utters itself less the Divine voice when the ministrant vehicle is of human origin and aspect, since man perfected is God individualised. For God is pure spirit, and pure spirit is not the less God for being individualised. Moreover, the spirit itself has an image-creating power by means of which it can manifest itself in forms to the interior sense.

The avenue to experiences of this order lies, as I have said, within the recipient himself, since only by the sun of a man's own system can he be illumined, and only by ascending his own ladder can he obtain access to his centre. From without comes no Divine illumination. The point of radiation is within. Such experiences may be attained alike through the act of the man from below, and of the spirit from above. Either may take the initiative. But the spirit must be willing. The man cannot coerce the spirit ; but the spirit may coerce the man, as by withdrawing him from preoccupations the most engrossing, or no

less vividly impressing him when sunk in slumber,—realising for him in such case the expression—now admitted into the margin of the Bible as a true reading—“He giveth to His beloved *in sleep*.” And that which is thus imparted ever surpasses, both in substance and in form, the utmost capacity of the recipient to devise of himself.

Such are among the experiences which—always in the world—make for their recipients all times “Bible-times.” And such are among the experiences which, by reason of their extraordinary multiplicity and significance, are held by those who have cognisance of the facts, to indicate the occurrence of a new cyclical illumination. Being accounted sacred, the relation of them is ever rigidly reserved for the few intimates who, knowing enough to be able to believe, respect their sanctity, and when recorded they are couched in terms not understood of the generality. The results, indeed, may be promulgated for the world’s instruction, but never, or rarely, the particulars. Hence the world at large can know but a minute fraction of that which is knowable and known concerning Divine things. Were it capable of knowing more, it would no longer be “the world.” For the worldly or “natural man knoweth not the things of the spirit, nor can receive them.”

#### IX.

##### The Crucial Tests.

The crucial tests of the New Illumination consist, first, in the nature of the knowledges disclosed, and secondly, in the coincidence of the event, as regards date, character, and circumstance, with the order established in the past, and with the predictions concerning it.

To speak first of the predictions. Owing to the recent discovery, first, of the astronomical cycles called soli-lunar, and of their identification as those upon which the Biblical prophecies were constructed; and next, of the meaning of Scripture symbology, there is now no room for doubt on either head. In virtue of the former discovery, we can confidently regard the present as the time indicated by Daniel as that of the “End,”—the end, namely, of the prophetic period, and the time, therefore, of the illumination then to occur. And in virtue of the latter discovery we are able no less confidently to recognise the actual presence of the portent declared by both Daniel and Jesus to be the sign of that end; namely, the spectacle of the “abomination of desolation standing in the holy place.” This is readily recognisable by mystics as implying the exaltation—already described—of matter and appearance, as the all in all of being, to the exclusion of spirit and reality, the “holy place” being the place of God in the soul; universal or individual. The fulfilment of this condition appears in the fact that in our days, for the first time in the world’s history, the human mind, as represented by the recognised intellect of the age, has pronounced definitively against the idea alike of God and the soul, in favour of an hypothesis which, being exclusive of spirit, extinguishes the light and life of the universe; deprives man of hope beyond the present; confounds good and evil, right and wrong, true and false; and makes of existence a desolation utterly horrible and abominable, for all who are possessed of sentiments and aspirations transcending the material.

While such, according to this and other Biblical predictions, was to be the time, and character of the time, of the end of the age or dispensation, the nature of the accompanying event was no less clearly indicated. This is described in Daniel, as the breaking of the seals and opening of the book, as shown in the ability to interpret the prophecies and sacred mysteries generally,—a result which, under the influence of the New Illumination, is now being actually accomplished. Even the utterance in the Apocalypse—so long regarded as hopelessly obscure—announcing the drying up of the River Euphrates in preparation of the way of the kings of the East, is no longer an enigma unsolved. The East, as we now know, is the mystical expression for the place of spiritual light in man himself; the Euphrates denotes the barrier which intervenes between the upper and lower, or inner and outer natures in man; and the kings of the East are the Divine illuminating principles of his own system.

The writings of the mystics and occultists of the later Middle Age contain several yet more explicit predictions to the same purport; not adopted from Scripture, but based on independent calculations. Among the most notable are the predictions of Trithemius, Tycho Brahe, and Guillaume Postel. According to them the present period, especially from 1879 to 1886 inclusive, was to be a time at once of disintegration and of illumination, wherein the old order, social, political and religious, should commence to break up amid much perturbation and distress, and a

new one take its rise founded upon the recovery and revelation anew of Divine knowledges obtained through a cyclical illumination. Especially were the people who at the time specified should hold the keys of the East, and who were to be the foremost recipients of the illumination and agents of the regeneration to follow, to undergo severe national and other humiliations if only by way of fitting them for their new and tremendous responsibilities.

Concerning the supreme test, namely the nature and order of the knowledges acquired under the New Illumination, a brief account only can be given here. Nor is more necessary, seeing that they have already been indicated in the course of this exposition. A complete account would involve a review of an entire literature of no slender dimensions. All that is possible, or indeed necessary for our purpose, is to indicate its general character and direction. We have already seen the character of all previous revelations, and that the purpose and result of the successive cyclical illuminations has been the disclosure of the knowledges which constitute the Gnosis called Hermetic and Kabalistic, this being the doctrine of existence which constituted the core and basis of all Divine Scriptures and sacred mysteries from the beginning. A careful survey of the literature of the New Illumination shows, I believe, indisputably, that, vast as is its range and multifarious its contents, as a whole it represents a structure essentially homogeneous which, when complete, will constitute a veritable pyramid of Divine knowledges leaving no problem unsolved, and satisfying man’s loftiest aspirations towards those three essentials of a Divine Revelation, goodness, truth, and beauty—such as the world has never seen before.

#### X.

##### Further Tokens.

Among the tokens which abound of the new and divine influence operative among us, are to be reckoned the enhanced manifestations of a spirit of charity and justice—manifestations the mere enumeration of which would fill a goodly volume—comprising in their beneficent operation the poor, the helpless, the oppressed, the ignorant, the suffering, and the fallen, regardless of race, religion, language, country, class, age, sex, colour and form. All these manifestations pointing to some new and blessed Avâtâr which has unlocked and expanded the heart and conscience as never before, prompting to the recognition of all existence as but a larger self, and the direction of which is in direct reversal of that of the system hitherto dominant,—the system which being wholly materialistic, recognises the bodily self as all in all, and makes the gratification of that self, regardless alike of the cost to other selves, and to the higher self, the fulfilling of all rational law. In this view the disintegration which the old order is on all sides palpably undergoing—distressing as the process may be—may well be regarded as the result of causes operating to accomplish a reconstruction on a new and higher level, that of a fuller, nobler, richer conception of humanity. In it we may see the Supreme Alchemist accomplishing the “great work”—the redemption of spirit from matter—on a vast scale, according to the mystic formula *Solve et Coagula! Dissolve and Resume! Disintegrate and Reconstruct!*

I will conclude with a brief allusion to one token of striking significance in confirmation of our thesis. The present Pope, Leo XIII., signalled his accession to the chair of St. Peter in 1878 by the assumption of a title and emblems, at once Hermetic and Zodiacal in character, denoting the term of his Pontificate as that which was to witness the initiation of the event mystically called the “Exaltation of the Woman,” and signifying the rehabilitation of the soul, and consequent restoration of the intuition, and, as the sequel of this, the restoration of the Gnosis, and the establishment of a reign of truth and justice.

In the following year the Pope issued an Encyclical letter (August 4th) the purport of which may be described in the following propositions. (1) The necessity to religion of a reconciliation with the understanding. (2) The necessity to the world of a system of thought instead of a system to which—being unthinkable—only a mechanical assent can be given. (3) The obligation of the Church to supply such a system. And (4) The ability of the Church to do this.

In order to give practical effect to these propositions, and do what lay in the Church’s power to promote the movement thus recognised by the Pope as imminent, the Pope authoritatively reinstated the scholastic philosophy—especially as represented by St. Thomas Aquinas—to be thenceforth the basis of Catholic education and teaching.

The significance of this step for our argument will be recognised from what has already been said, and can hardly be over-

rated. The scholastic philosophy was the outcome of the great revival of Mysticism and Occultism which represented the illumination of the ninth and last cycle,—that which dates from the thirteenth century to the present time. And the Pope, by his reinstatement of it, as well as by his choice of insignia, has shown that—whatever may be the source of his information or sincerity of his intention—he also has come within the influence of the New Illumination, and is under impulsion to promote it, despite the opposition of a sacerdotaly implacably hostile to the very idea of an illumination, and of everything savouring of mysticism.

A word in conclusion on the discovery of these cycles and their illuminations. This was due to no preconception or desire to sustain a foregone conclusion, on my part. But, just as the discovery of the astronomical cycles which are the basis of prophecy, was made by means of the prophecies themselves; so the discovery of the cycles and their illuminations of the past was made by means of the illumination itself of the present.\* This is to say:—Instead of inferring from history that such an event was possible and due, it was only on searching history for a parallel, if any, to the present, that I was led to the conception at all of the existence and recurrence of such a phenomenon. The result of my historical and other researches in this relation is the conviction that, so far from there being an antecedent improbability against such an event—even though regarded as involving a transcendental element—the historical evidences show an antecedent probability for the event, and this of a kind and in a degree so irresistible as to constitute a certainty. In other words:—I believe that for those who have studied, with ordinary intelligence and candour, the nature and history of man on his spiritual side, the marvel would be, not the occurrence, but the non-occurrence, at this time, of an illumination of the kind in progress. Its failure to take place would constitute for them an irregularity as perplexing—not to say also as disastrous—as would be the failure of the day to follow the night, or of the summer to follow the winter.

### THE BOAT OF THE SOUL.

There is a calm ; there is a storm—  
The waves run high ;  
And there are shoals where reef and rock  
Deep hidden lie.  
There is a soul within the boat,  
Sped on by life ;  
There is a haven far ahead,  
Beyond the strife ;  
Beyond the din of wind and surge.  
Then let it speed,  
Undoubting, through the length of years  
With patient heed,  
Till, with the sails full set and taut.  
It gently come  
To that dear "land beyond the sea,"  
Eternal Home.

MR. W. EGLINTON will leave London on the 28th for a period of five or six weeks. We understand he is preparing an answer to Mrs. Sidgwick's article in the June number of the *Journal of the Society for Psychical Research*.

ART MAGIC.—For sale at the office of "LIGHT," a clean and perfect copy of this very rare and valuable work. Price, £5. *Light in the West*, published at St. Louis, Mo., is now changed from a semi-monthly to a weekly publication.

THE REV. HEBER NEWTON, writing to Colonel Bundy of the *Religio-Philosophical Journal*, says:—"I think the time has gone by when the claims of the mystic phenomena, which go under the name of Spiritualism, are to be pooh-poohed away. They have outlived ages of denunciation and contempt and ridicule. The time has come when men are prepared to examine them as they would examine any other class of phenomena—simply seeking for truth. If Spiritualism meets this disposition by a corresponding readiness to put away the element of deceit, which unquestionably has so strongly characterised it, and to systematize the study of its own phenomena in such a manner as is absolutely requisite for any scientific results—the two forces of inquiry might move forward harmoniously, and the truth, whatever it be, would be gained for the world. I know that Mr. Stainton-Moses is appealing to Spiritualists on the other side of the water to take up this responsibility, as you are doing in our own country. I wish you the fullest success in your courageous course."

\* For fuller particulars and references see *How the World came to an End in 1881*. Field and Tuer; price 1s.

### THE LATE D. D. HOME.

We have received the following account of Mr. Home's last days from his widow:—

Mr. D. D. Home had been for fourteen years suffering almost without intermission from gout and neuralgic pains. These sufferings, more or less severe, were always increased by the events of his life. The falsehood and calumny which he had to endure had but little ill-effect on him, for he was always able to contradict them with irresistible evidence of their falsehood. His was a noble life which nothing can ever stain. What really distressed him was to see Spiritualism become a subject of raillery and of gross abuse. His lofty soul was as fully sensible of the joy as of the grief of others, and his life thus was full of trouble, for numbers of those suffering from affliction came to seek consolation from him. His kindly feeling, and his complete freedom from vanity or interested motives, led to his never refusing a séance, and this in itself very much fatigued and exhausted his nervous system. His power as a medium never wholly left him, and even in these last few years he possessed it in the highest degree, but most of the manifestations were closely connected with our private life. In the winter of 1883 we were in Russia and he suffered much, but in the spring we left for a course of pine baths near Dresden. Afterwards we returned to Paris to remain there, but, alas! shortly after he again became worse, and in December, 1884, he told me one morning that he was about to have a long and painful illness, but that if no complications set in he should recover and should be better than ever; but, he said, we must submit to the will of God. In fact up to the month of May he gave evidence of supernatural strength, for he bore his sufferings well when the doctor despaired of his life. In May, 1885, I was able to take him to a watering place in the Tyrol, and from this we went on a visit to a very fine estate near Milan, and afterwards returned to Switzerland, where he recovered by degrees a little strength from the mountain air and from rest, and arrived in Paris in November quite well. He remained in good health for two months but when the cold weather came on he relapsed. In order to withdraw him from the noise of the town, I removed with him to a small house in the Avenue of Sycamores, at Auteuil, near Paris, which we occupied alone. This change did him good, and I had again hopes of taking him into the fine air of Switzerland. But at the moment when we were about to leave, towards the end of April, the complication which he had predicted set in with fatal effect. An abscess formed on his left leg, and the doctors decided on performing an operation, which he bore with very little loss of strength, but five days later the heat affected him seriously and inflammation of the lungs carried him off. He was perfectly cognisant of his condition during his whole illness, even while suffering extreme pain, and preserved full consciousness to the last moment. He bore his cruel sufferings with full clearness of mind, glorifying God, smiling on me and consoling me for his approaching departure—beholding the spirits of his child and of those who are dear to him in the other world. It was a sublime death, peaceful and joyous as that of a martyr. The expression of his countenance in the midst of his sufferings was compared by a celebrated artist to a head of Christ.

It is true that his life had been spent in struggles, moral and physical, and it is also true that nothing could change his frank, loyal character, his great heart. When he had moments of trance, his noble expression of countenance and sweet smile returned, and he forgot what he had suffered. In France he was called the Charmer, so thoroughly did he command sympathy. As to myself, who have been enabled to appreciate him in private life, I have a veneration for his exceptional character, which was concealed in order to do good, and which was enabled to resist the tempests of this stormy sea of life that he was compelled to traverse so often. However, he has lived only for the truth of Spiritualism, and this truth has elevated his soul as high as that of man here below can be raised.

As he wished to be buried in the vault with his little daughter, his funeral was according to the Greek ritual. No cards of invitation were sent out, that nothing of the nature of a demonstration should disturb the imposing ceremony about which there was nothing in any sense lugubrious in character. The priests were in festival vestments, and a Mass sung by children with full tone and feeling around the coffin covered with a profusion of flowers, produced an effect at once imposing and joyous without the smallest shade of mourning. This was the wish of my husband, and I think that nothing could be more sublime and beautiful or more free from earthly vanity. This ceremony took place in the presence of a few friends only, there being in the church about thirty dear friends who felt that his departure had left an aching void.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature,"* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner

asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

## CONJURERS AND PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”